PASTORAL LIFE

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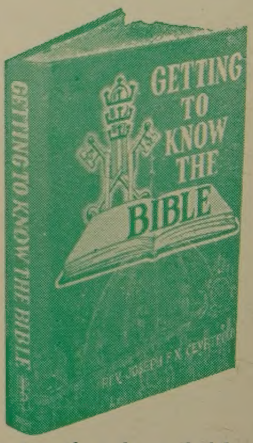
JANUARY - FEBRUARY, 1959

Getting to Know THE BIBLE

By Rev. Joseph F. Cevetello



THE BIBLE has ever been and continues to be the world's "best seller." Young and old, learned and unlearned, cleric and layman, have gone to this sacred book for the "Word of God" which it contains.

In the Introduction of his book, Father Cevetello offers his reasons for writing it: "The need for a popular treatment, a sort of introduction to the Bible, was brought to the attention of the writer while he labored as assistant pastor in a busy parish and instructor in Religion at Seton Hall University. Aware of the Church's desire that her children read the Bible and aware also that the Bible is not the easiest of books to read and understand, the author feels that a simple work should be presented to the public which would provide a knowledge of the general construction of the Bible and of some specific considerations and difficulties of the Old and New Testaments."

The book is divided into three sections. The *first* considers the Bible in general, treating briefly of its general construction, its inspiration, the number of its books, etc. The *second* and *third* sections consider the Old and New Testaments respectively. The appendixes and maps contain material which might prove useful to the general reader of the Bible, as well as to the instructor in Religion, or to the priest in his capacity as preacher or teacher. 224 pp. $2.50, less 20%

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PASTORAL LIFE
VOL. VII, No. 1 JANUARY - FEBRUARY, 1959

How to Conduct a Census Program

JOHN A. O'BRIEN, PH.D.
The University of Notre Dame

"THE pastors are planning a city-wide Catholic Census and Information Program and we would be very grateful for any tips as to how we might conduct this program most fruitfully."

FROM A PASTOR IN AN EASTERN CITY

"I would like to prepare our Catholics for the launching of a diocesan-wide Catholic Census and Information Program for October 1959. I would appreciate your suggestions as to how we should organize and direct it so as to win the greatest number of converts and get back our fallenaways."

FROM A BISHOP IN CANADA

"We are going to conduct Operation Doorbell in our parish and we would like to know how to set up the organization and what material, such as census cards, invitation leaflets and pamphlets for interested non-Catholics and inactive Catholics, we should use."

FROM A PASTOR IN THE MIDWEST

These excerpts from letters are typical of those which have come to us from all parts of the United States, Canada, Great Britain, New Zealand and Africa. After assisting in the conduct of the Census Program or Crusade for Souls in some twenty-five dioceses embracing thousands of parishes, we humbly submit the following suggestions.

Operation Doorbell, also called Crusade for Souls and more explicitly Catholic Census and Information Program, may be launched on a parish, city, diocesan or province-wide level. The actual census taking should be preceded by a month of prayer and careful preparation. A sermon

Father O'Brien continues his projected series of articles featuring significant developments on the convert apostolate. Reprints of his previous articles are now available from the editorial office of PASTORAL LIFE.

should be preached at all Sunday Masses during that month, explaining the obligation of our laity to assist their Bishops and priests in spreading the faith and in reclaiming our inactive and fallenaway Catholics.

A copy of the pamphlet *How to Win a Soul for Christ* should be given to each family and all the members should be encouraged to read, study and discuss its contents and work out plans to put its suggestions into practice. This pamphlet will supplement the sermons, and will be a powerful aid in enabling every family to recruit at least one person for the Parish Information Class and to reclaim at least one fallenaway.

A brief prayer, such as the one commonly said during the Church Unity Octave, should be said after the masses on Sundays and weekdays for the success of the Census Program. The students in our schools, the sick in our hospitals and the religious should be asked to pray daily and offer their sacrifices and Holy Communions for the crusade intention. Each family should be encouraged to offer the Family Rosary daily.

The canvassers, both men and women, should be chosen with great care and the effort should be made to select persons who will represent the Church competently and make a favorable impression at every home in which they call. Courtesy, politeness and kindness must characterize their deportment and every word they speak.

FOUR OBJECTIVES

The Census Program has four-pronged objective:

1. An accurate, up-to-date list of all practicing Catholics.
2. An accurate, up-to-date list of all inactive or fallenaway Catholics, so that each may be ministered to intelligently and effectively by the appropriate pastor.

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3. A complete list of the names of the persons or families who are interested in learning more about the Catholic Church and in attending the Information Classes that will be established in every parish.
4. A complete list of the names of persons willing to attend a Parish Open House on the Sunday afternoon, following the completion of the Census and preceding the first Information Class.

Persons who are not sufficiently interested to attend the Information Classes but who are willing to read a pamphlet on the Church should be given a copy of *Finding Christ's Church*. This is designed to deepen their interest in the Church, and it is well to keep a list of the names of such persons for subsequent follow-up work. The reading of the pamphlet may not bring immediate results, but experience shows that it sows the seed which will bring abundant fruit over the years. This pamphlet should not be thrust upon anyone and it is more prudent not to place it in the hands of active members of other faiths, who are not at present interested in a fair and impartial examination of the Church's credentials. Experience shows that it can be profitably placed in about one out of every three or four non-Catholic homes, where church ties are slight or nonexistent. It is inadvisable to stir merely fruitless controversy and the aim throughout should be to generate light and not heat.

A copy of the pamphlet, *Come Back Home*, should be given to each inactive or fallenaway Catholic, and they should be urged to return to the sacraments and regular attendance at Mass. The canvasser should offer to go with such an individual to the appropriate priest, to get matters thoroughly straightened out.

At least two meetings of the canvassers should be held, at which the project is explained to them thoroughly, and pointers on salesmanship and proper doorbell approach should be given to them. Experienced salesmen, such as those selling autos or insurance, can be instructed to avoid any semblance of controversy and to be most gracious, courteous and friendly, seeking to win a friend for the Church at every home at which they call. Hence the canvasser should tell the persons that they have a standing invitation to attend Mass and any other service of the Catholic Church in their neighborhood, and that the canvasser will be glad to call for them and bring them to such a service. Many conversions are traceable to attendance at Catholic services.

INFORMATION CLASSES

Information Classes should be held two evenings a week in each parish and a number of Catholic

men and women should be present, to welcome the non-Catholics, to sit alongside of them and to take a personal interest in their progress.

On the Sunday when the census begins the canvassers should assemble at 2 P.M. to assist at Benediction and be individually blessed at the Communion railing by their pastor. They go out in pairs with their Worker's Kits beginning that Sunday afternoon. They should continue their canvassing each evening that week and have the entire job, including all back calls, completed by the following Sunday.

On that Sunday—a week after the canvassing began—an Open House should be held in each parish at 3 P.M. A half hour should be spent in friendly mingling together, with light refreshments being served. This affords the priests and the canvassers an opportunity to meet the non-Catholics in a friendly social, manner, and thus strike a spark of personal friendship. Then they should be taken on a tour through the Catholic church at which time all the paintings, statues, altar Mass utensils and vestments as well as the confessional should be shown to them along with proper explanations.

They can then be taken on a brief tour through the parish school, and meet the Sisters in the convent. This latter will prove wholesome for them and help to wash out many unfounded ideas, charges and prejudices about nuns and "goings-on" in convents. This Open House serves as a splendid bridge from the call of the canvasser to the first Information Class on the Monday or Tuesday evening following the Open House.

Experience shows that many more persons will attend both the Open House and the Information Classes if Catholic friends or neighbors arrange to call for them and accompany them to these meetings. Most Protestants are very shy and timid about going alone to such Catholic meetings. The success of the whole program will be greatly enhanced if Catholic take a personal interest in non-Catholic neighbors, who are willing to attend such meetings. They should give these friends every possible help and encouragement and wherever possible should accompany them to all the meetings of the Information Class and supplement the instruction of the priest with brief words of encouragement, explanation and corroborative testimony.

SOWING THE SEED

A copy of the pocket book, *Winning Converts*, should be given to each pair of canvassers and they should be asked to read all of it and study it with care, particularly chapters 6, 8, 9, 11, 15, and 18. Copies of this handbook can be secured in quantities for about the price of a package of cigarettes

and, when the canvassers have finished with the same, it should be turned back to the parish for use in the study clubs of the Confraternity of Christian Doctrine. Every detail of the entire Catholic Census and Information Program is thoroughly covered in this little book, and every priest as well as lay canvasser should be thoroughly familiar with the contents of each page. The more thoroughly its contents are assimilated the greater, with God's grace, will be the overall success of the whole enterprise.

A sample Worker's Kit containing the 250-page pocket book, *Winning Converts*, the three pamphlets, *Finding Christ's Church, How to Win a Soul for Christ* and *Come Back Home*, plus samples of the census cards and other necessary materials can be secured from the Ave Maria Press, Notre Dame, Indiana, $1 postpaid. The Ave Maria Press has assembled all this material from various publishers and put it into a sample package, for the convenience of priests and parish organizations authorized to conduct this program.

The seed sown by the Census Program will yield a harvest that will be reaped year after year, and the harvest will be all the greater if priests, members of the Legion of Mary and other zealous parishioners will follow through on the many leads opened to them by Operation Doorbell. It will be little short of tragedy if every family that expresses an interest in the Catholic Church is not called upon by a parishioner or, preferably, by a priest. If a family is unable to attend the regular Information Class arrangements should be made for the instruction of such a family in their own home. Many lay people are competent to do this job thoroughly, and they should be encouraged to do much more of it.

The entire Crusade for Souls is a missionary undertaking of the highest spiritual value and the canvassers should be encouraged to pray as they go from house to house, thus making their whole work a devout labor of love for God and souls. Experience shows that one of the outstanding fruits of the Census Program is the greatly increased zeal of the entire parish, and particularly of all who participate actively in the canvassing and in accompanying persons to the Information Class as well as in bringing inactive Catholics to Mass and fallenaways back to the sacraments. A parish with its laity genuinely aflame with zeal becomes a throbbing center of missionary activity that will be a powerful help in winning the 100 million churchless people of our land for Jesus Christ, our Lord and King.

Jesus was deeply concerned over three classes of people—the least, the lost, and the last.

Pastoral Care of the Labor Unionist

John E. Coogan, S.J.

THE MINISTER of a fashionable Protestant congregation was explaining his choice of sermon topics. "I can't preach on sin to my people," he explained, "it would make them uncomfortable." To a Catholic pastor who feels that his duty is "To comfort the afflicted and to afflict the comfortable," that sort of diffidence seems amusing. And yet are there no sermon topics of urgent need which he shrinks from using? Is he quite free, for example, to speak on union misconduct? Some years ago the employees of a plant where working conditions were ideal—and surrounding area union conditions disturbed—had defeated an attempt to unionize them. Amidst great abuse even from godly sources, I publicly justified their action. One of the local pastors confidentially expressed to me his amazement at my daring: "All of us pastors feel as you do, but we are too afraid of the union members in our parishes to say so."

I do not mean to imply that our labor unions have not done much good. They are a real necessity and deserve our good will. Neither do I claim that in them today, "All flesh has corrupted its way." But when Senator McClellan can warn us that a single union, Jimmy Hoffa's Teamsters, is busily creating "a power greater than the people and greater than the Government," and the Senator can add, "this situation even now is critical for the nation," we need not apologize for asking whether it is not high time we priests were considering our own duty in the matter. Even George Meany has had to confess, "We knew there was some rottenness in unions and so forth, but we didn't know that it was one one-hundredth of what has been

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Father Coogan holds a doctor's degree in sociology from Fordham University. His knowledge of social and workers' problems is by no means merely academic; he worked at coal-mining, lumber, grain, and railroading before entering the seminary. He has made contributions to many magazines chiefly applying religion to the problems of race, crime, and labor. He believes that the union is for the working man, not the working man for the union.

exposed or is being exposed." Are not our pastors, then, shrinking from their own corrective task for fear they will be charged with having sold out to the National Association of Manufacturers or to some other "sinister" aggregation? Pastors may defend their silence on the score that they fear to turn the unionist against the Church. But is not their silence permitting him too frequently to lose his religion by inches?

ATTITUDE OF LABOR TOWARD RELIGION

Father Philip Carey, S.J. soft-spoken but strong head of the Xavier Labor School, New York City, has expressed the reluctant opinion that "Secularism is a greater danger to American unionism than is Communism." In confirmation of this opinion a Catholic survey of union attitudes in the Hartford Archdiocese uncovered such replies as these: "The Church does not exist in the atmosphere of the factory. It's an unwritten rule not to discuss it. Most of the workers do not see any connection between religion and their jobs. The union is the workers' god; the Church is seldom mentioned." The friendly Jewish economist, Will Herberg, gives Catholic unionists credit for more religion in their daily union activities than non-Catholics, but even of Catholics he says, "There has been an almost total divorce between their religion and their labor activity. Recent efforts . . . to make their religion relevant to their responsibilities in the labor movement have met with bitter opposition on the part of the most prominent Catholic labor leaders, who insist that the place of religion is in the church." The story is well summed up in the words of the late Allan S. Haywood, Executive Vice-President of the CIO: "When you join a union, it's kind of like joining a church. You work for nothing else and you believe in nothing else."

Of moral principles, Catholic union leaders know at least vaguely that—as the six Ohio Bishops have recently said—the right to strike "cannot be exercised . . . without just and adequate cause, and even then only in matters of grave importance; with a favorable issue reasonably secure; and lastly but most importantly, after all other peaceful means have failed." In other words, like war, strikes should be a last and almost unthinkable resort. And yet in actual practice they are rather a first aid. Almost the first step in a labor dispute (and disputes come as regularly as the seasons) is a strike vote. Indeed, as the pro-union *Commonweal* complains, "Many times it is difficult not to get the impression during labor - management negotiations that the workers cannot wait to go out on strike and are reluctant to go back to work. It has been

pointed out that men strike not so much for better wages, hours and conditions, but simply to express their deep hatred of their employers, their work and their way of life."

INDEFENSIBLE PRACTICE

Having struck for such hateful reasons, what wonder that striker-conduct so easily become violent on the picket line, especially if any attempt is made to continue plant operations? And yet, as the Ohio Bishops add, "... violence against persons and property is absolutely wrong and indefensible in conscience. Even the right of mass picketing is a very questionable procedure because of the physical intimidation involved and the proxmate danger of overt acts of violence ensuing." What then are we to think of such pandemic violence as that of the Kohler picket line with its hundreds of "incidents" including such injuries as a punctured lung and a broken back? All this with no rebuke or evident concern on the part of even Catholic union heads? What, too, of the arrest of 448 union officials, members, and sympathizers for vandalism in the Southern Bell Telephone Co. strike, with its more than 3,000 major instances of damage done? Recall that in confession of responsibility—but with no evident contrition—the union made indemnity of $315,000 rather than stand suit.

Such violence is the natural consequence of the class-consciousness that our unions are deliberately developoing in their members. It is with reluctance that the union-minded Msgr. Hubert A. Maino, Associate Editor, the *Michigan Catholic*, Detroit, has complained: "If you read the general run of publications put out by labor unions you might easily get the impression that nearly all employers remain essentially similar to the industrial 'robber barons' of the turn of the century. They are portrayed as fattening on an inexhaustible flow of ill-gotten gains, while they scheme cynically to defraud the laborer of his hire and the public of its hard-earned cash."

A. F. of L. INDOCTRINATION

That bitter spirit is but the fruit of the A. F. of L. indoctrination of its members during almost its entire existence. Read the opening sentence of its constitution for the entire period 1881-1955: "A struggle is going on in all the nations of the civilized world, between the oppressors and the oppressed of all countries, a struggle between the capitalist and the laborer, which grows in intensity from year to year, and will work disastrous results to the toiling millions, if they are not combined for mutual protection and benefit." Is not that class hatred? Is not that the cry of Marxist class-warfare? ("Little children, love ye one another!")

Unjustified strikes and picket

line violence are the not too "strange fruit" of such bitter class-consciousness—such hatred even, of the man who pays the wage. Is it then too surprising that the "worm will turn" and we have such a tragedy as the recent Chester, New York killing of the union organizer by the president of the small manufacturing plant? The plant is already unionized and in peaceful operation. The organizer of a rival union appears on the scene, a man with a long criminal record for bank robbery (he got $108,000), armed robbery and mayhem. This goon calls a strike and throws a picket line about the plan to force the employees into his own union. In theory, legal recourse is open to the plant president, but bankruptcy is an earlier alternative. The president, knowing the criminal record of his adversary, arms himself in self-defense. The upshot of the affair is a berserk president and a dead union organizer. Have we priests no responsibility for such happenings if we allow intolerable provocations to continue unrebuked?

A generation or so ago we Catholics were a powerful voice in defense of the workers' right to organize. Their need was great and our aid was gladly given. We were eloquent in our quotation of papal encyclicals proclaiming workers' rights. But surely it was not callous, irresponsible unionism that we labored to establish. Did we overlook the fact that Leo XIII, the pope of the working man, had insisted, "... We have never encouraged Catholics to form associations to better the lot of the working class, or introduce other schemes of the kind, without at the same time warning them that such things must not be attempted without the sanction of religion, without its inclusion and aid ..."? And do we forget that Pius XII explained, "The Church gave (trade-unions) her approbation, always on condition, however, that based on the laws of Christ, as on an unshakeable foundation, they would work for the promotion of a Christian order among the workers"?

SECULAR UNIONISM

Our Church is not surprised at the outcome of a largely secularized unionism. All our popes who have urged the claims of unionization also urged insistently, in the words of Leo XIII, that the solution of the social question "is to be expected mainly from the moral law and the pronouncements of religion." None but Christian unions were positively approved. Where Christian unions were impossible, membership in others was to be made dependent upon the will of the Bishops. And when Catholic workmen seemed, as Pius XI said, "to have no choice but to enroll themselves in neutral trade unions," precautions were to be taken to

prevent religious loss: "Among these precautions,, first and most important is that side by side with these trade unions, there must always be associations which aim at giving their members a thorough moral and religious training, that these in turn may impart to the unions in which they belong the upright spirit that should direct their conduct."

In America that religious auxiliary to largely secularized trade unionism has notably been the Association of Catholic Trade Unionists. ACTU has made a brave effort and has had some notable achievements. Yet it has had little union support, even from Catholic leaders. It has found difficulty in exerting any religious influence on the labor movement. In fact, too often it has seemed more influenced than influencing. Never very large, in 1956 its membership was authoritatively estimated at less than 500 for the entire country having a union membership of about 17 million. Some unionists contend that the place of ACTU has been largely taken by the Holy Name Society. Such however is little more than the suggestion of despair. The Catholic institutional supplement to largely secularized union organizations is almost non-existent.

PASTORAL INTERVENTION

Hence not merely the opportunity but the dire need of pastoral intervention. It will take courage to remind many a union partisan that there are not two Catholic religions, two systems of morality. Religion and morals must, moreover, be guiding for unionism as for capitalism or for any other phase of human life. The reminder of Christ-the-worker, "I am the way, the truth, and the life," must be held as true of labor in the United States today as it was in Palestine two thousand years ago. Some outstanding Catholic unionsts will understand this religious insistence and lend their aid. George Meany complained a few weeks ago that there seem to be two systems of law-enforcement in this country, one overlooking union corruption and frauds, the other calling non-union criminals to justice. The reason for such discrimination is of course fear: law-enforcement officers fear the loss of their positions if they incur the hostility of labor. But pastors surely need have no such fear.

The English Jesuit Provincial, Father Purbrick, used to lament, "Oh, the timidity of the virtuous!" Let us dare, then, to stand for principle—kindly but firmly—and speak the truth, no matter who the culprit. Silent toleration of union fault will only lead to a unionist continued loss of religion. And let us remember, "Secularism is a greater danger to American unionism than is Communism."

Self-Abuse: Challenge to Confessors (II)

JOHN C. SCHWARZ, S.J.

MOST AMERICANS readily recall the south Pacific jungle warfare encountered by American troops in the Second World War. Could we imagine a field lieutenant in that area of combat leading his patrol into the deadly jaws of an enemy ambush on Monday, and then repeating his blunder on Tuesday, Wednesday, and Thursday—if by some miracle he survived that long? Superior officers would turn purple with rage, demanding an explanation why he fell into the same error over and over. A similar blunder is committed by victims of temptations to self-abuse often, ambushed by a situation which could and should have been foreseen. The lieutenant in combat obviously should lead his patrol away from the area so ideal for ambush, or, if he cannot avoid it, at least have his men fully alert before entering that zone. A similar line of counsel from the confessor may be of aid to a troubled penitent.

In a previous article the problem of motivating the penitent was considered, not under the illusion that this difficult pastoral challenge was thereby solved, but merely that such considerations may serve the confessor, perhaps helping him to think anew on an old problem. In the present pages some further notions are submitted, beginning above with the familiar problem of avoiding the occasion of sin.

PATTERN OF TEMPTATION

Perhaps a certain penitent never stopped to observe the pattern of his own temptation; it may prove helpful if he is aided in so doing. After all, life repeats. Most people eat, sleep, drink, study, and play in the same places each day, see the same things over and over, are irked by the same persons, pass the

Father J. C. Schwarz, already presented to our readers, is writing from the University of Detroit, Michigan, where he is teaching Theology to the undergraduates.

same shops, feel the same emotions. Life is repetitious, and to that extent predictable. To be repeatedly ambushed, then, is to be repeatedly foolish, repeatedly failing to learn from past experience.

Even if there is no fixed pattern of temptation relative to particular time or place, at least there may be a pattern of mood. With this particular person it may be that whenever he becomes enveloped in the fog of discouragement, loneliness, resentment, self-pity in difficulties with parents, teachers, or companions, he finds solitary temptation particularly difficult. Yet he may never have quite formulated this fact to himself, drifting repeatedly into the same ambush. Perhaps when fatigued, or bored and idle, trouble starts. Merely perceiving this fact may be of some help.

If the person can perceive the pattern of his own problems, and possessing the sound motives necessary for a decisive counter-plan he should be ready to see that he must be prepared to act as soon as temptation starts. This is not a recommendation to panic, or frightened flight; a confident calm can certainly be advised. If moods out of which temptations may often develop cannot be avoided, at least a person can be ready to act as soon as the temptation appears on the horizon of the mind.

Comparisons illustrating *instinctive* reactions may help. Imagine a housewife in the kitchen preparing dinner, suddenly realizing that her hand rests on the hot stove. There'd be no period of dawdling with the situation; the reaction would be immediate, instinctive—as it should be with temptation. Or imagine an executive, home from the office, reading the evening paper, becoming aware that he is smelling smoke in the room. His home may be afire. He would hardly dawdle over the sport colunm or watch TV awhile; his reaction would be immediate, instinctive. Perhaps a penitent can be urged to similar sense of preparedness, for as temptation grows and organic reaction occurs, even the finest motives may well deflate in a precisely inverse proportion.

Many who are beset with intense temptation fail to realize that these assaults occur in both mind and body, and that consequently the reaction must be both mental and physical. As the mental imagery is rejected, so the person if at all possible should move physically, immediately, to another room, into the company of other people, outdoors, or wherever.

The confessor may now and again suspect that the frequency of repetition, daily, and even in excess of that , may indicate a genuine abnormality of some species. This may suggest the need of medical attention or psychiatric care; the confessor should be prepared to be specific in his suggestions in such

cases—if he is convinced that the evidence warrants such suggestion.

Discreet inquiry may reveal that not only is the pattern of temptation regular but that it is absolutely fixed. Occurring practically every time a person enters into a certain situation. If the situation can be avoided, the remedy is simple. But it may involve some of the necessities of life, such as retiring for the night, and obviously cannot be avoided. This penitent can perhaps be induced to insert variations into this procedure, perhaps interrupting the habitual process to say one careful decade of the Rosary, or to perform seven push-ups, or peruse his favorite sport or hot-rod periodical. Taking the Rosary to bed, praying until sleep comes, but being quietly determined to plant two feet on that cold floor is a practical program which may help some, if temptation becomes serious at that time.

SOURCES OF TEMPTATION

In the battle against the Axis in the '40's, Allied airmen did not direct their attacks solely or even particularly against enemy personnel. Singled out for special attention rather were supply *sources*, occasioning the extended campaign for instance against the Ploesti oil fields and refineries in Rumania. Tanks, trucks, guns, subs, and planes ground to a halt when oil supplies ceased. So it is with temptation, but many a young man fails to grasp the fact that a struggle for purity demands a control over the *sources* of impurity. This means custody of the eyes.

A penitent may perhaps consider himself truly sincere, extending every effort toward a positive life for Christ, yet be carelessly surveying every feminine form he perceives whether in the movies, movie ads, or on TV, in magazines or daily life. Future temptations are thus stored for future trouble. There exists present-day photographic film which takes an impression in one 10,000th of a second, and the sensitive male eye is not much slower. Yet a confessor may find that a young man has never adverted to this fact, the source of many of his subsequent temptations. A good rule easily counseled through the confessional screen: "Keep your gaze above the neck. Develop that habit."

A further source of supply, obviously, is the lurid reading matter so discouragingly available today, at prices tailored to every pocketbook. One cannot even travel by plane in our sophisticated era without being solicited to sin by the ever handy newsstand at 6000 feet. Many a person beset with temptation needs this poisoned supply-source pointedly indicated to him, as well as condemned movies, perhaps not exclusively patronized by non-Catholics. The steady-

dater, "necking" on Saturday, and tempted in solitude on Tuesday may fail to see the connection, unless an understanding, patient confessor with Christ's gentle wisdom points this factor out to him.

NATURAL AND SUPERNATURAL REMEDIES

The supreme remedy, as every priest fully knows, lies in the Sacrifice of the Mass, the reception of Holy Communion, and, on a level subordinate to the Mass, the Rosary. The penitent who can be lead to these crystalline fountains of Christ-like living on a *daily* basis is the penitent who most assuredly is solving his problem effectively. There is no need, in these reflections for priests, to do more than state this fact.

Frequent confession, especially with promptness after any fall, is of basic value; this entire article obviously, concerns the value of that Sacrament and its opportunities for counsel. A regular confessor, moreover, has special value; it may be questioned, however, if all priests will make themselves available as regular, interested confessors in this matter involving the application of the blood of Christ to a soul in need, grievously. Often in his morning Mass the celebrant states that this sacrifice is for sinners and on their behalf—a statement which involves us all. Would it not be a bit incongruous if that same celebrant, in his afternoon or evening role as confessor, administers only routine help to those same sinners when they actually kneel in his presence?

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While discussing the values of prayer in this problem it will be well to consider a prayer which is primarily of *acts* instead of words only. If an individual is sincere and determined, he will gladly undertake some small mortifications, but it is here suggested that these be used not merely as self-imposed privations, but as opportunities to show love for God, requesting His aid through these acts, not mere words. "To show my love for you, Lord, I get up promptly this morning." "Lord, for You I put no sugar in my coffee." "Lord, it's for You that I get down to my homework now instead of watching the western on TV another ten minutes." And so forth. At noon, he might stop and check himself: "Did I make that prayer of action for purity twice this morning as I had

planned to? If not, why not? And conclude this momentary prayer with a plea to Christ and Mary for strength. In the second half of the day, a similar pair of prayer-actions are performed, and a check made at night before retiring.

Notice that this little practice has a certain added value hidden within, namely, each time the individual performs these acts he is recalling, and thereby strengthening, his determination for purity. His motives come again to mind, at least briefly, not in a way to upset him but to make him aware that he is doing something positive day by day. He is actually living for Christ now, at least in a beginner's way, no longer merely trying to avoid something. Coupled with Mass and the Sacraments, such a soul can be taking the first steps on the highroad.

These then are the various ways. Reflective, though never deleting the exhaustive subject, and not one hopes, exhausting the reader! Some readers may choose to disagree here or there; that surely is their right. These reflections will serve a worthy purpose if only they arouse disagreement, thereby, it is hoped, helping the confessor to consider if there be any further steps he himself would suggest to assist future penitents. The Divine Savior Who stood between the woman taken in adultery and those who would destroy her, looks to understanding, considerate confessors to lead stricken souls to Him.

THE ADMONITION OF ST. PETER CHRYSOLOGUS

The priest should study to reproduce in his own soul the things that are effected upon the Altar. As Jesus Christ immolates Himself, so His minister should be immolated with Him; as Jesus expiates the sins of men, so he, by following the hard road of Christian asceticism, should labor at the purification of himself and of others. Hence the admonition of St. Peter Chrysologus: "Be you the priest and the sacrifice of God; do not lose that which has been given to you by the authority of God. Clothe yourself with the garment of sanctity, gird yourself with the cincture of chastity; let Christ be the covering for your head; let the cross of Christ be the protection before your face; instill in your breast the sacrament of divine wisdom; constantly burn the incense of prayer; grasp the sword of the Spirit; let your heart be, as it were, an altar, on which you may safely offer your body as a victim to God . . . Offer Him your faith, for the chastisement of perfidy; offer Him your fasting, that gluttony may cease; offer your chastity as a sacrifice that passion may die; place on the Altar your piety, that impiety be put away; call upon mercy, that avarice may be overcome; and that folly may disappear, the immolation of sanctity is called for. In this way shall your body be also your victim, if it has not been wounded by any dart of sin."

How Genuine Is Your Spirituality?

Bruno M. Hagspiel, S.V.D.

AT one time or another some of the following questions have probably troubled your peace of mind: Does God really love me? Am I still on the right track? How can I know whether I am making progress in holiness and sanctity? How can I know with certainty that I am a real priestly priest and solid in virtue?

Maybe this example will answer your questions: There is Father A, known in his parish or community as a tireless worker, a real hustler from morning till night. Is that an evidence that he is truly virtuous? By no means. And there is Father B, admired as very conscientious in the performance of all his spiritual exercises. Is that a conclusive proof that he is really a holy priest. No! And there is Father C, a model and example to all in his life of prayer and work. Is that convincing proof that he is solid in virtue? No, not even he by his prayer and work can give convincing evidence of his solidity in virtue. But watch how he faces afflictions, criticisms, contradictions, and disappointments; watch how he suffers sickness and illness or anything that gets on his nerves or "gets his goat"; and especially watch how he takes humiliations. By his reactions to these you can gauge his spirituality. Anyone can use this very same yardstick to evaluate his own spiritualiy.

In this present life, in a certain sense, we are all like those early Christians, who, being called to become martyrs, were compelled to sit in the arena of the Coliseum in Rome, and there to view the death struggles and agonies of others—brothers and sisters in Christ—preceding them, while they them-

Father Hagspiel, is well known as a frequent contributor to PASTORAL LIFE. Since every priest at one time or another confronts himself with the salutary question, "Is God really pleased with me? Am I becoming more priestly as time goes on?"—Father Hagspiel's article will be found to offer an infallible yardstick for measuring one's own spirituality. At the same time it provides valuable insight into how to answer similar questions so often posed by the good sisters who come to us for spiritual direction.

selves awaited the appointed time for their own ordeal.

Prayer and work, we are told, make up a Christian's life: *Ora et labora.* Yet, neither the one nor the other necessarily carries with it the components of hardships or distress: either occupation, or both, may become to us the occasions of pleasure and content. But the crucial test of true, solid virtue does not manifest itself except through sufferings and trials of different degrees and kinds. Marie Antoinette expressed the thought well when, during the days of the Revolution in France, she was led to her death on the guillotine: "Never in all my life did I realize what I know now, that only when one has to face trials and sufferings, crosses of every kind, does one come to know the real caliber or character of a person."

HOLINESS IN SUFFERING

The Christians of the first centuries were called upon to endure and to suffer martyrdoms of the severest kinds. Nowadays we are not exposed to bloody persecutions in this manner (at least, not yet in our country), but our martyrdoms are made up of a variety of little tests which, nevertheless, may prove to be, in our present state of culture and development, just as grievous and appalling to us as the flame and the whip were to the early Christians. Francis Thompson in his essay entitled *Health and Holiness* treats this point of view most convincingly and entertainingly. There is almost an endless list of these unpleasant little tests: unfruitful fields of labor in which we find ourselves; the necessity of spending years or perchance our whole life with companions (pastor, assistants etc.) who lack congeniality, who are naturally cold or repellent in manner; experiences in which we are laid open to all sorts of suspicions and accusations. Again, we might be subject to some form of nervous affiiction, visitations of extreme dryness, despondency, or abnormal rigidity of thought or deportment.

We all must face the crosses which Divine Providence has in store for us; no matter who we may be or what our temperament or disposition may be, we must all prepare ourselves for our share of suffering and crosses. It is for this reason that I would like to take you into the school of the suffering Christ, who in our life of prayer and work and suffering must be our Divine Model and Exemplar. Only by bearing our crosses—whether they are physical, mental, or spiritual—patiently, resignedly, silently, and even cheerfully as He did, will we give evidence of being His true follower and offer an unmistakable proof of our actual family relationship to our Divine Master.

Too many priests and religious

when meditating on the Passion of Christ or making the Way of the Cross think only or mainly of His physical sufferings, His bloodshed, His wounds, or His crown of thorns. They can express their sympathy to Him beautifully, but they neglect to consider His mental sufferings, His humiliations, which were so much greater than all His physical sufferings. They forget to ask themselves: What was going on in His mind? What was He thinking in every scene and phase of his bitter Passion and death? Those mental sufferings of our Lord, His humiliations, should be considered foremost if we are to learn from Him how we must bear our trials with the proper disposition and thus grow in *humility*, which is the fundamental virtue of all virtues, *the very test of true, solid spirituality.*

OUR DIVINE EXEMPLAR

Picture the bruised Son of God standing with Barabbas, the murderer, in the court of Pilate. The scene is too well known to require details. *Ecce Homo*! What went on in Christ's mind as He turned from Pilate to Barabbas to the howling mob? Just think of three outstanding features of that scene in the court of Pilate.

In the first place, think of the false accusations leveled against Him. To a noble and cultured mind there is perhaps nothing more painful and repellent than to find that all his personally praiseworthy and meritorious acts and motives are misinterpreted and perverted by others. According to them whatever he does is for selfish, ignoble, and base intentions. But is not this exactly what happened to our Lord and Savior? When he dined with sinners, to gain an opportunity to save their immortal souls and to discuss with them matters pertaining to the Kingdom of the Messias, His enemies spread abroad the tale that He was out for a good time and fine meals wherever they were to be had. They called Him, as St. Matthew tells us, a "glutton and wine-bibber." And because He rebuked the leaders of His people for their hypocrisy and dishonesty, they accused Him of secretly intriguing with the enemies of the nation, of deliberately planning to give over His country to the Romans. And when He went about doing good, healing the sick rous the dead to life, in a word, performing miracles of charity in behalf of suffering humanity, He was charged with being an actual colleague of the devil. No, what He did was not miracles, they said, but stunts performed with the help of Beelzebub. Such and similar were the accusations brought against Jesus in the court of Pilate. Surely, if ever there was a man misunderstood, our Lord was misunderstood. If anyone's intentions were misinterpreted, the intentions of our Lord

were most grossly misconstrued.

But let us examine a second feature in this scene before Pilate. The Governor's constant disposition was to set our Lord free since he was convinced of the innocence of Jesus. Several times Pilate made feeble attempts to set Him free. But what miserable, base, and detestable means did he finally employ to accomplish his end! He selected Barabbas, the lowest of the criminals incarcerated at the time, and presented him *with Jesus,* on the platform to the people, that they *might choose between the two,* might choose whom they should set free, according to custom, because of the approaching feast. Indeed, what a humiliation! But the depths of humiliation have not yet been reached. The people, instigated by their leaders, demanded freedom for Barabbas, the murderer. Our Lord was condemned to die!

And now, finally, the death sentence itself! Crucifixion was the worst punishment that existed in those days. If a criminal realized that he had to die, he rejoiced when he heard that it was by the sword, for in only a few seconds all would be over. Crucifixion was looked upon with dread and horror, and the Romans were experts in drawing out the last ounce of agony from a punishment that was horrible enough without refinements. But crucifixion was not enough for Jesus! Human malice saw to it that He was humiliated even more. He was to be crucified with two robbers, on on either side of Him, so that He might be plainly characterized before the public as one of the outcasts of humanity. And His position in the middle indicated to all that of the three men crucified, He was the worst! Thus it was that our Savior had to face death in the bloom of His life, at the age of thirty-three.

That is as far as human malice could go to humiliate its greatest benefactor. But, Divine Providence, His heavenly Father, saw to it that He was humiliated even more. What a mystery! Divine Providence arranged it so that He had to die not in Galilee where the population was not so dense, but in Judea right next to the Holy City, on the top of Calvary, at a time when there would be more people in and around Jerusalem than at any other time during the year because of the pilgrims coming from Asia Minor, Italy, Egypt, and other places for the celebration of the Paschal Feast. They all were to witness His utter humiliation in His Passion and His cruel death. Well, what is your opinion of Christ thus humiliated, thus put to death?

Did our heavenly Father really wrong our Blessed Lord in thus committing Him to all that happened in His Passion and death? Was there any injustice on the part of God, his heavenly Father, in permitting all that then came to

pass? Not at all. There was no wrong or injustice in the mind of God, because our Savior deserved all that He had to face in His Passion and death. Had he not taken upon Himself all the sins of the world? Did he not thereby make Himself voluntarily the greatest criminal, the most outstanding scoundrel that ever lived? Voluntarily He was determined to atone for all sins and crimes. As the scapegoat for mankind, He got what we deserved.

Suppose our heavenly Father should send upon you the same or similar humiliations. Suppose you would be stricken with arthritis and rheumatism, followed by a heart attack and TB and polio, with all the excruciating sufferings connected with all these diseases. Moreover, suppose you would find that you were being calumniated: all kinds of evil things were being said against you by your former parishioners or members of your community. And after suffering in this manner physically, mentally, and spiritually, you might feel like Christ on the cross abandoned by His Father in heaven. Would you complain and say that you did not deserve such crosses? In all honesty, is it not decidedly un-Christian, that is, contrary to the spirit of Christ, to persistently look upon sufferings and trials as things to be shunned, abhorred, detested, and denounced?

But now it is necessary to consider the special circumstances under which the humiliations of our Lord and His humility under them are made particularly significant for us.

First of all, we know that He was a lamb of *innocence* led to slaughter; a more perfectly innocent man was never, before or since, condemned to death. On His part, merely a short, determined denial of all guilt attributed to Him would have been sufficient to secure His immediate liberation. But imagine what would have happened had He chosen to exercise the powers of oratory which He had so frequently demonstrated in His sermons and addresses to the people upon former occasions! Instead of this all four of His Evangelists invariably report, "*Jesus autem tacebat*"—but Jesus kept silence (Mt. 26:63). In abandoning Himself completely, unreservedly, to Divine Providence, He knew that sooner or later His innocence would be vindicated before all the world. And He surely did not have to wait too long because in His glorious Resurrection and His glorious Ascension into heaven He was vindicated completely before the world.

Contrast the attitude of so many priests with this beautiful, inspiring conduct and behavior of our Savior. How sensitive they sometimes can be if a single word is said against them, justly or unjustly—it makes no difference! Are they not

ready on the slightest provocation to protest, to resist, to demand satisfaction? Are they not acting this way sometimes merely on the grounds of past suspicions?

There is a second circumstance which perfectly sets forth the humility of our Lord and Savior. Throughout the sufferings of His Passion He was in full possession of His *omnipotence*. Surely, it would have been an easy matter for Him to call down from heaven "more than twelve legions of angels," as the Evangelist states (Mt. 26:53), to the utter dismay of His enemies. He was not even in need of legions from on high; He could have smashed them all to the ground as when He was taken prisoner. But Jesus preferred not to make use of His omnipotence. He preferred to undergo the whole range of tortures which perverse humanity had conceived for Him.

Finally, we also know that He was in full possession of His divine *omniscience*. He knew full well beforehand that His Passion and death would be interpreted as an unmistakable sign of His weakness and as a sufficient proof of His guilt. Did this not actually happen when He was hanging on the cross? He knew full well, moreover, how much grief He would cause His Blessed Mother and into what predicaments He would drive His Apostles in consequence of these humiliations. These were all considerations which would have impressed us mightily at such a time. But they were incapable of changing the mind of Christ. He was determined to teach us in a most forceful manner that there can be no humility where there is no readiness or love for humiliations.

CAN YOU FOLLOW HIM

Oh, it is easy to pray, and it is also comparatively easy to work. But in the sight of God, each and every one of us represents actual worth only in so far as we can prove the nature of our family relationship to our Lord and Savior, not only by our prayer or work, but especially by our readiness to suffer whatever Divine Providence may send us.

When reflecting on the suffering and dying Christ, especially the humiliated Christ, or when making the Way of the Cross, let us implore Him fervently to grant us a portion of that sincere love of the great St. Augustine—oh, how he loved God sincerely and intensely after his conversion! Or let us ask Jesus to give us a portion of that seraphic love which animated St. Francis of Assisi: "My God and My All" was his slogan. Or let us beg Jesus to give us a portion of that great love which animated the great Apostle of the Gentiles who gloried in the manifold sufferings of his apostolic life, because he realized that only through the

sufferings and crosses of his missionary career could he maintain himself in his full family relationship with his Lord and Master. To one group of his converts he wrote: "Far be it from me that I should glory in anything except the Cross of Jesus Christ by which the world is crucified to me and I am crucified to the world" (Gal. 11-14). Here is another even stronger statement of his: "I count everything as loss (or nothing) because of the excellence of the knowledge of Jesus Christ my Lord. For His sake I can suffer the loss of all things and I count them as dung (manure) that I may gain Christ" (Phil. 3:8-9).

But the Sorrowful Mother—surely she had her share of crosses and trials. *Stabat Mater Dolorosa.* Behold her standing beneath the cross on Calvary with the beloved St. John at her side and a few faithful women. Most of the pilgrims who had come for the Paschal Feast did not know who she was, and many must have asked the people of Jerusalem, "Who is it that stands so close to His Cross?" They no doubt got the answer: "That's His mother. It serves her right. Why didn't she train Him better in His younger years?" There she stood, not collapsing, not fainting, but bravely and courageously fulfilling the vow she had given on Annunciation Day. There she stood, like a royal palm in the desert, determined to the last to keep her solemn pledge: "I am the handmaid of the Lord, be it done unto me according to thy word" (Lk. 1: 38).

Are you ready to follow them—Jesus and Mary?

Another discovery I made: about priests. I'd never been in close touch with them, and I'd been puzzled by that phrase in the Rule concerning the chief object for which the Reformed Carmelites exist. Pray for sinners, by all means, but why priests? Surely their souls were like flawless crystal already: it bothered me. Well, that journey to Italy justified itself, if only by throwing a side-light on my vocation. I mean, I lived for a month among a lot of good holy priests, and came to realize that although their high office makes them take rank above the angels, they are frail and have weaknesses like other men. And these were good holy priests, 'the salt of the earth'; if such people need our prayers, and need them badly, what about the priests who have gone slack? 'If salt loses its taste,' our Lord asks, 'what is there left to give taste to it?'

St. Theresa of Lisieux

In her Autobiography translated by Ronald Knox, published by Kenedy & Sons, N. Y.

Sick-Bed Chaplains

Louis G. Miller, C.Ss.R.

"WHAT TYPE of patients," I asked a nurse, "is the most difficult to take care of in the hospital?"

"Our most difficult patients," she replied promptly, "are priests and doctors."

"In what way do they qualify for that dubious distinction?"

"Well, they are restless, to begin with; you can't keep them down. They're up and around and all over the place just when you look for them to give some medication. Then often they are just too smart for their own good. They are always diagnosing their own case and coming to conclusions that sometimes are quite unwarranted. If they are sick for a long time, they tend to become quite impatient with hospital and medical routine."

My friend is not anti-clerical; she is a devout, practicing Catholic. But she is also frank and willing to say what is on her mind. I don't know about doctors, but most priests will, I think, admit the truth of the allegation that, as a class, they make poor patients. The question is, why and what can be done about it?

Surely it is not difficult to find reasons. Priests ordinarily lead very active lives. They are accustomed to rushing around here and there in the discharge of their pastoral obligations. They are used to arranging their own schedule with a certain independence (within the limits of their vocation) from the commands of others.

Sickness changes all that, It ties the priest down to his bed, It makes him necessarily dependent on others even in minute details. It is not surprising surely that, humanly speaking, the priest would find such an experience very trying.

Perhaps another contributing cause is the fact that a priest is only too likely to become so immersed in working for others that he forgets about the cultivation of necessary virtues for himself. His charity and zeal cannot be faulty. He will make great sacrifices of time an deffort to help some poor soul be restored to God's grace. But perhaps, while he shines so

gloriously in the active virtues, the quiet little passive virtues are allowed to suffer, such virtues, namely as patience and resignation, even when one is forced to be completely inactive.

If this is true, it reveals a flaw and a lack of perspective which need to be remedied if priests are to overcome their reputation of being such poor patients. It needs to be recognized by a priest as well as by anyone that sickness does not happen by accident; it is permitted as part of God's providential plan. Whether it comes early in life or late; whether it is brief or protracted in its duration; whether it is completely or only partially debilitating, one must hold that this is the way God has arranged things, and the priest, for the sake of his own peace of mind, had best resign himself patiently to that fact.

To do otherwise is to be like a rebellious, disobedient child. We priests talk against these vices to our people; surely we need to fight against them in ourselves, and particularly in time of sickness.

Where there is great pain, patience does not come easy. Neither did it come easy to Christ, the first priest. But the priest who carries this kind of cross patiently and with the right motive does more good for souls than if he preached sermons for a lifetime.

A priest surely owes this example to his people. For some, patience is all that is in their power to give.

Others will find it possible to be doing something external for souls even in the midst of their sickness. They can be a source of strength and consolation, for instance, to those around them in the hospital, supplementing the work of the chaplain. Or they can lend their help and encouragement to an organization for the sick like CUSA.

WHAT IS "CUSA?"

CUSA stands for "Catholic Union of the Sick in America;" it is open to all Catholics whose state of health is an occasion for sacrifice. "We suffer for a purpose," is the motto of the group. It is predicated on the fact that sickness is not useless or a waste of time. The sick person, far from being useless, is doing one of the most important jobs in the world namely, assisting Christ in His redemptive work. And this not by any pious fiction; the sick person is actually, in St. Paul's daring phrase, "filling up what is wanting in the sufferings of Christ."

Christ's sufferings attained of course, sufficiency of themselves, to redeem the world. Nevertheless it is clear that, in the providence of God, there is a reciprocation of helping grace between all the members united under the headship of Christ. Christ redeemed the human race on the cross, and the sick can

help apply the graces of redemption by the patience with which they bear their cross.

HOW DOES "CUSA" WORK?

Here is the way CUSA works. On becoming a member, a sick person is assigned to a group of eight persons who like himself, are chronically ill. Each group has a special patron, and a special intention to pray for. The intention may be something like this: "To pray for the conversion of Russia," or "The most abandoned souls in Purgatory." Each group has a priest-chaplain, himself a shut-in, or at least incapacitated for the performance of his ordinary duties. This priest-chaplain is not burdened with the work of making and keeping contacts between the members of the group; he has no "paperwork" to do. A special lay leader is assigned for that.

The chaplain simply writes a brief spiritual message each month for the members of his group, whom he comes to know by means of a group letter which makes the rounds each month. It is for him to demonstrate all the vital riches of a well-understood Catholicism out of the spiritual lessons learned from his own sickness. With the advantage of his own priestly training and grace of vocation, he teaches the sick entrusted to him how to take an active part in the apostolate of patient suffering, thus winning graces for many souls throughout the world.

There may be some invalids among the priests who read these lines who would find this apostolate appealing. Or there may be other non-readers to whose attention it could be drawn. To all of them we recommend CUSA. The group has lately received a large influx of new lay members, and the need for chaplains is great.

For further information, write to: *CUSA, 100 E. 50th St., Apt. 39A New York 22, N. Y.*

"Perhaps at no time more than at the present moment is there need for the faithful to understand clearly the relationship of current events to the unchanging values of Christian truth, and to the Catholic philosophy of of life so soundly developed on the basis of divine revelation.

"Your efforts during the month of February to intensfy and enlarge the power and influence of the Catholic press, and thus increase the number of those who are intelligently informed concerning the universal interests of the Church in its saving mission to all mankind, receive our whole-hearted, paternal commendation, and we gladly impart to those co-operating therewith by their subscriptions and labors our Apostolic Blessings."

—Pope Pius XII

The Octave for Religious Unity

TITUS CRANNY, S.A.

THE feast of the Chair of St. Peter at Rome on January 18 and the feast of the Conversion of St. Paul, on January 25, mark the beginning and the conclusion of the Chair of Unity Octave, an annual crusade of prayer for religious unity. The Octave began in 1908 under Father Paul James Francis, S. A., founder of the Society of the Atonement at Graymoor, N. Y. It had a very unusual origin for a Catholic devotion—it began under Anglican auspices. But months later on October 30, 1909 Father Paul and his small band of followers, struck by divine grace on their own Damascus road, entered the Catholic Church.

Today the Octave is kept in nearly all parts of the Catholic world as a response to and echo of the prayer of Christ on Holy Thursday at the institution of the Eucharist: "Holy Father, keep them in thy name whom Thou hast given Me. That they all may be One as Thou, Father, in Me and I in Thee, that they also be One in Us, that the world may believe that Thou hast sent Me." (Jn. 17-21).

The Octave is not a popular devotion as some of the novenas in the Church are. Its growth has been gradual rather than rapid and phenomenal. It calls for an awareness of spiritual values first of all, of an appreciation of the faith, the value of the individual soul, and the mission of the Church. Cardinal Montini of Milan has spoken of the Octave as "most important but difficult." "It is important," he asserted, "because unity between those who believe in Christ is the perfection of the saving work of Christ Himself. 'That they all may be one' was His supreme invocation before giving His life for the redemption of the human race. It is important for the salvation of so many souls. If one understands the significance—consoling on one hand and tremendous on the other—of the *principles Outside of the Church there is no salvation!* . . .

At the same time the prelate pointed out that the achievement of Christian Unity by those outside the Church is not an easy goal. "The divisions of Christendom are deep and inveterate. National and

ethnic feeling has rendered them characteristic; the history of centuries has confirmed them; an interminable polemic has embittered them. An immense work of practical interest has nourished them; and utter confusion of ideas, sects, errors, and of good and bad faith has given them gigantic proportions."

But at the same time this reunion of Christendom is not impossible. Divine Wisdom asserted that He was the Good Shepherd and that some day there would be one fold and one shepherd.

The Chair of Unity signifies the Chair of St. Peter, the symbol of authority and of unity, the expression of the primacy of the Vicar of Christ over those who are members of the one flock. St. Optatus of Milevis wrote centuries ago: "Thou canst not deny that thou knowest that in the city of Rome the chief chair has been first granted to St. Peter, when he was called Cephas; the chair in which the unity of the whole was preserved, in order that the other apostles might not seek to put forward and maintain each his own, and that henceforth he would be a schismatic who would set up another chair against this one chair. Therefore in this one chair, which is the first of its prerogatives, was first seated Peter."

The Chair of Unity Octave should be a special time of prayer for all the faithful. Conscious of the precious gift of faith and longing to be instruments of salvation of others, they should burn with enthusiasm to promote the good of the Church and the welfare of souls.

Many years ago Prosper of Acquitaine, disciple of St. Augustine, expressed the universality of the Church's prayer for unity. "The Church pleads before God everywhere, not only for the saints and those regenerated in Christ, but also for all infidels and all enemies of the Cross of Christ, for all worshippers of idols, for all who persecute Christ in His members, for the Jews whose blindness does not see the light of the gospel and the heretics and schismatics who are alien to the Unity of faith and charity."

We appeal to the Blessed Mother of God whom Father Paul called Our Lady of the Atonement (At-one-ment) and Our Lady of Unity. For as through Mary the unity of the Church is preserved (spirit of St. Peter), so also through her souls are converted and brought to the unity of the One Fold (spirit of St. Paul). The soul of an apostle shares the sentiments of the Good Shepherd in praying for sheep that are lost and wandering; he resembles the Mother of the Good Shepherd in striving to bring them to their only home, the Church. The Chair of Unity Octave, January 18-25, is one means of deepening this apostolic love and this Christ-like fervor so that souls may be saved and the Church exalted.

quid in casu?

WILLIAM F. ALLEN, J.C.D.

What must be thought of "coitus reservatus"? If one is asked by a penitent, must one come out and say that it is not permissible? In my reading I have come to the conclusion that there is a solid probable opinion to the contrary, if there is a grave justifying reason for its use. If pregnancy brings grave danger to the mother, would that be a sufficient reason for its practice?

Coitus reservatus is the modern term for withdrawal by the husband before complete orgasm. The Holy Office (June 30, 1952) warned confessors and pastors of souls to be most careful and circumspect in speaking about this procedure in marital relations to the faithful. It told them that not to presume to speak about coitus reservatus as if there were no moral objections to it. In se, there was no condemnation of the practice. Theologians have always pointed out the dangers inherent in this coitus. It has always been akin to "copula dimidiata"—perhaps more objectionable is coitus reservatus since it entails more penetration and more passionate tension. The moral dangers to this act are: it renders the generation of offspring more difficult; even if the spouses protest that such is not their intention (to render offspring impossible or more difficult) the danger is ever-present that their wills may embrace such motives; there is always danger of pollution. If the spouses intend any species of onanism, the act would be gravely sinful; the same if there was danger of pollution voluntarily induced; if there was an intention of making the generation of offspring more difficult and this, deliberately, then there would be at least a venial sin, of no sufficent reason were had for this intention. We presume in the latter case, consent of both spouses.

Therefore, there is no need of any probable opinions on this score. The act in itself is fraught with more danger and must be so treated when one considers placing the act—it is licit *if* the dangers are eliminated or reduced to a minimum and if there is sufficient reason for placing the act. As much as it seems incredible a priori, we cannot deny that the act could be done properly and without sin. Commonly speaking, this will be a rare exception. Each individual case is to be weighed separately and carefully. There are spouses who sincerely could protest their

innocence of any sin on this score because of their temperament, education, emotional make-up etc. Jorio (III, n 1201) holds this to be common teaching.

Jorio in the same citation cites Diana and others to the effect that a justa causa for impeding the semination would be 'ob paupertatem ac multitudinem prolis'; we recall that the present Holy Father gave social health economic reasons as sufficient in se for the temporary practice of rhythm; it would seem that, with mutual consent, the above mode of marital relations could be justified by a possible fatal outcome of a future pregnancy.

If a husband uses a contraceptive, what causes can justify her remaining passive? (the wife.) And by passive, do we mean that the wife must act as if made of marble, as a statue?

Theologians unanimously forbid the wife to seek or render the debitum to a husband using a contraceptive on his body. The reason: the act is morally wrong from the very start since it is in flagrant violation of the laws of nature on the marital act. The innocent wife cannot give in to the husband on this score unless forced to physically and must conduct herself as a virgin about to be despoiled of her innocence. The danger of death, infamy or a like evil could excuse the wife; Vermeersch envisages the possibilty of a very serious moral fear as justifying her material cooperation—a fear of adultery on the part of the husband with consequent grave harm ensuing to her own family—but Vermeersch would not include this exception regularly; such a case would have to be judged all by itself by the confessor . . . there is a possibility of such an excusing cause.

The wife is not meant to be passive in the sense of something akin to a statue—her passivity will consist in her refusal to accept voluntarily the pleasure attached to the act of intercourse; this is not meant in the sense of excluding some pleasure of the body felt, but not willingly accepted, acquiesced to, consented to. Humanly speaking, the wife could not prevent such feelings from arising since they come from her sensitive nature; they are akin to the motus primi of the body in the presence of temptation and of attractive evil.

If the wife uses a diaphragm may one follow the probable opinion that the husband may seek the debt? Most books say that danger of incontinence on his part may justify him in seeking it. What if he could keep continent with little effort—might he still seek the debt in theses circumstances?

The morality of the husband's part in the marriage act vitiated by the wife wearing a diaphragm is still a moot question. The Holy Office in its decree of April 18, 1955 left no doubt that this act on the part of the husband was highly suspect and objectionable and fraught with moral danger. Reading the reply and attentive to its tenor one would

almost be inclined to draw the conclusion that the husband could not seek the marital act if he knew that his wife wore a diaphragm; the Holy Office intimated that serious objection should be raised even if the husband cooperated materially only. To justify participation in the evil act itself on the grounds of just material cooperation demands serious reasons and then a strict control of the agents good intentions. The two requirements make participation rarely licit. However, despite the tenor of the decree, it must be said that there seems to be a solid probable opinion amongst American moralists concerning the licitness of the husband's cooperation, all conditions having been fulfilled. The husband does deposit his semen in the vagina modo naturali as to his contribution; the wife then prevents the semen from entering her vagina; she then, is at fault and not the husband. The same moralist would teach that grave danger of incontinence, or great difficulty experienced from prolonged privation of the marital rights constitute sufficient grave reasons for the husband to seek the debt from his sinful wife. (cf. the Homiletic and Pastoral Review, Aug. 1958, p. 1086).

If a penitent mentions Birth Control do you have to ask which kind?

I would presume so. First of all the confessor must determine who is at fault; who perverts the marital act? Principles of cooperation differ according to the mode of preventing conception; then, the confessor must determine the penitent's attitude toward the evil act and the part that he plays in that act. A husband wearing a condom places his wife in a different moral condition than the husband who simply withdraws before the semen can reach the vagina. It would seem necessary to pin point the species of birth control.

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Two priests intend to make a motor trip of the U. S. A. for a three weeks vacation; they will stay in motels from dusk to dawn They desire to celebrate Mass but they will not know what diocese they will be in and phoning the Ordinary of the place will be out of the question. Canon Law permits us to take a vacation but if we cannot find some way of offering daily Mass we may be constrained to choose the better part and stay home. Some argue that we should write to the Ordinary of the different places in which we are destined to pass and get his approval ahead of time; but we reply that we may alter that schedule so easily that this would not solve the difficulty. What can be done?

A stranger (priest) is permitted to celebrate Mass anywhere if he has a *celebret* from his own Ordinary, unless he gives reason to deny him this privilege. Even if he does not have a celebret, the code still accords him the right to say Mass once or twice if he is not known to

the rector of the Church, providing he comes in clerical attire for Mass and gives no evidence of anything wrong in his manner of celebrating etc. and inscribes his name and diocese and office in the book assigned for his Mass. If he is known to the rector of the Church he does not need any celebret and there is no time limit to the extent of his privilege of celebrating. (Can. 804, 1, 2.) Availing themselves of this canon, the priests should have no difficulty in finding themselves a gracious rector-host for their Masses.

★

Is there any law saying that the casket may not be opened after the funeral Mass? Out here some people come from 300 miles around to the funeral and would like to view the corpse especially when it is a member of their own family who is being interred.

That the body should be visible during the Mass seems to be a privilege reserved to Bishops and those of equal dignity such as Vicars Apostolic, etc. In some countries by custom this privilege is extended to all the clergy. The books on liturgy presume that the coffin of the lay person is closed during the service of burial in the church. We know of no law forbidding the opening of the coffin once the Mass is said especially when there is such a good reason as is alleged in the question. In fact, it is common practice in many parts; one has but to request it of the funeral Director with the consent of the family.

Should we hold to what is seemingly an old custom here in this parish whereby the pastor picks one godparent of each sex for the entire confirmation class?

Such a tradition is widespread in our country. It is at variance with the letter of the Code. (can. 794). It is contrary to the spirit of the institution for how can one godparent take a spiritual interest in so many? It is contrary to the categorical command of the Holy Office (Nov. 26, 1873 and Sept. 5, 1877). The practice was decried as unjustified even if it were a long standing custom. It is also said that the Propaganda Fide in mission countries made the first to be confirmed in a class, act as godparents for those who followed them in the same class if any did not have a particular godparent!

★

A Chancery mandate deprives a pastor of the free-will gifts of the faithful made to him, otherwise known as the Christmas collection. What principle in Moral Theology would justify this arbitrary deprivation of a pastor of his property?

We must remember that the parishes of the United States are benefices and that by decree of immemorial tradition, the dowry consists of the salary and in some places of the free-will offerings of the faithful. The Ordinary decrees what is dowry and what is not. Evidently, in this case, the dowry was augmented. No injustice was thus

done. How could it be taken away? Canon 1536n. I, says that unless the contrary is proved, whatever is given to a rector of a church is presumed as donated to the Church. Hence, the Ordinary could legislate for the collection on those grounds. The opposite would have to be clearly indicated by the donors themselves.

★

In the Moral Theology of John Adelman, 1958, *we read 'at the request of the U. S. hierarchy the faculty to confirm in danger of death children and infants (not the mothers) under their care was extended to the head chaplain in hospitals with maternity wards and foundling homes, but on condition that not only the Bishop but even the local pastor is not available or is lawfully impeded from conferring the Confirmation (Oct.* 1948. *It is taken for granted that the indult has been renewed for three years in* 1954. *Apropos for the indult we wonder: May a Bishop declare himself unavailable for confirmation of the dying in the various city parishes and let the pastors know that they are to perform the ceremony on every occasion? May a pastor do the same in regard to a maternity ward or a foundling home situated in his parish? Incidentally, the pastor is rather busy, rather advanced in years and somewhat nervous. Could it be that the delegates for the the Bishop and the pastor act invalidly if the reasons advanced by the Bishop and pastor are not true and hence they are not truly unavailable?*

Of recent date, the Sacred Congregation did away with the special report from the Ordinaries on the persons and the number of Confirmations conferred by the extraordinary ministers. It seems certain that the hierarchy receiving such notification must have thought of renewing the indult.

What about Bishops and pastors declaring themselves unavailable ahead of time for Confirmation of the dying? . . . and taking advantage of the chaplains in maternity hospitals, etc? First of all, let us agree with Bishop Hannan (Jurist, Vol. 7-2, April 1947) that the condition regarding the unavailability of both does *not* pertain to the validity of the use of the power by the extraordinary minister. "The judgement as to whether a Bishop is available or not seems to involve such an imponderable consideration that it could hardly have been the intention of the Sacred Congregation to make the validity of the use of the faculty depend upon its being a true one." Vromant is quoted in the same agreement. The particle 'dummodo' does appear and according to Can. 39 would connotate invalidity for the nonfulfillment of the condition but as Bishop Hannan remarks "Can. 39 sets forth a rule of interpretation of rescripts and not for *laws* ex *certa* scientia enacted."

Secondly, how grave a responsibility is it that the Bishop and pastor have to administer the Sacra-

ment personally? Jorio writes "a bishop who is asked to confirm a dying person and neglects to do so does *not* sin gravely 'saltem probabiliter' since the Sacrament is not necessary for salvation and therefore, the inconvenience of going to the home of the sick person would excuse him. This is confirmed by common practice." (Jorio, *Moral Theol.* vol. 3 p. 57). Cappello argues that a real obligation exists and cannot be shirked except for a relatively serious reason. (Cappello, 1938 vol. I n. 207). McCarthy in his *Problems of Theology,* p. 82, writes that "a priest will be excused from a particular call to administer the Sacrament of Confirmation if to do so would involve grave inconvenience for him."

Putting all this together we would reason thus: no theologian admits a grave obligation on the part of the Bishop or pastor to administer to a dying person in individual cases even when there would be no other possibility of the Sacrament being received. Why then would not a much less serious inconvenience excuse them when in fact another minister is ready, willing and more apt to administer it without delay? In casu I would hold both the Bishop and pastor abundantly justified in their decision.

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When is a Caesarean delivery called for?

When a Caesarean section offers the only chance of saving the mother's life (as in some cases of difficult or prolonged parturition, eclampsia, etc.) the operation is *permitted.* Is the mother obliged to undergo a Caesarian? To save her own life, the mother is obliged to undergo it IF the operation is considered, all circumstances taken into consideration, an *ordinary* means thereto. With surgical and hospital techniques improved as they are, we should consider it as an ordinary means. But there may be conditions of weakness, strong repugnance, etc. in the individual case which might remove it from the category of the ordinary to that of the extraordinary.

To save the life of her child, alive within her, the mother is obliged to use the Caesarian by the virtue of charity. But a serious reason will excuse her from the fulfillment of this duty. The mother is not held to sacrifice her life for that of her child unless baptism is impossible in some other way. The fetus may be baptized in the womb in most cases.

To all the above we must add that it is presumed that the fetus is viable i.e. able to live outside the womb of the mother; that a serious reason exists why a Caesarian should be performed and natural birth by-passed; that the operation will not directly contribute to the mother's death; that the operation has an even chance of success: saving the mother and the child.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

TRUTH NEEDS A VEHICLE

GO to any of the great shrines of the world, be it Lourdes, or Fatima, or St. Anne de Beaupré, or any other well known place of pilgrimage, and you will see a manifestation of faith that is certainly a wonder to behold. Men and young men, girls and women and a great cross section of humanity is on its knees, unabasedly displaying a religious sentiment that would seem exaggerated back at home. The place provides the occasion for a fervor that is genuine and even demonstrative.

Or go to any Catholic church on Ash Wednesday and see the long lines of people waiting to receive the blessed ashes on their foreheads. Or just be stationed at a large city parish on the feast of St. Blaise, and you will repeat the formula for blesing throats until you are hoarse with exhaustion. Where else do you see public manifestation of the externals of penance? Where else do you see people asking to have their throats blessed? But give them the occasion, and the response is terrific.

Unwise is the priest who belittles the sacramentals of the Church, or who makes snide remarks about the shallow piety of the laity. These things are not an end in themselves, but they are a vehicle by which the weighty things of our faith come to the soul.

The old Spanish padres converted pagan Indian nations almost overnight. And what is remarkable is that these people, with but a minimum of instruction, have remained Catholic to this day. The old padres were wise enough to lean heavily on the externals of religion. In being attached to these easy to understand things the simple people were kept in contact with religion itself. In loving medals, and statues, and processions they came to love and enjoy the faith represented by them. Truth needs a vehicle.

ONE DAY AT A TIME

ONE day a priest was giving some advice to a disturbed teen-age boy. The boy claimed that he was unhappy and hated to see another day come. He said that he wished he was back in grade school, or out of school completely, and that he did not like the present. The priest then proceeded to tell the boy that he should not worry about the past or future, but just live the present day well. Make the most of today, the priest said. Later on when the boy had left, the priest reflected that this would be good advice for himself to follow. We priests know how to advise others. Sometimes we could follow the same advice ourselves. What a wholesome philosophy of life for all of us—to make the most of the present day. Some priests merely tolerate the present, waiting for a different appointment, where they

imagine they will be happy and do good work. It is really a shame to sit out some of the best years of one's life, waiting for a different opportunity. Right here is the best possible opportunity. There are souls to be saved everywhere—everywhere. And that is the work of the priest. There is no need to wait for another opportunity. A priest always has scope for his proper work. Besides, why be unhappy waiting for the time to pass? The way to be really happy is to be so occupied that you have no time for useless worry and fretting. The busy person is happy. The idle person is not happy. Getting busy and staying busy is a matter of one's own designing Sometimes circumstances force us to be busy. Sometimes we have to create the situations that will make us busy. But when it is a matter of saving and sanctifying souls—there is always plenty to do.

GIVE THE SERVERS A BREAK

THE average priest in parish work finds it hard to get up for an early Mass. Yet he usually lives under ideal circumstances of privacy and convenience, and can rise and prepare in relative comfort. Nor does he have to walk many blocks or ride a bicycle in winter to get to the church.

The server who serves his Mass may not be so fortunate. He may be from a poor home that lacks the spaciousness and convenience of the rectory. He may have risen earlier than the priest. All in all, his coming to serve while the others at home lie abed represents real sacrifice. Nor does he receive a stipend, as does the priest.

Those evening services he comes for means that he is giving up some of his favorite television programs, or skipping some movie he might like to see.

He does not mind serving. He is eager to do so. On our part we priest should be at least deeply grateful and appreciative. We ought to say a word of sincere praise and appreciation now and then. We ought also to show our gratitude in tangible form as occasions arise. It is no great problem to have a list of the servers' birthdays, and to remember each one with a little gift. The server's Confirmation, or graduation, or some other special event might call for a little remembrance.

It is perhaps bad psychology to pay servers. But is is wonderful Christian charity to give them a token of appreciation once in a while. See that they have neat, clean cassocks suitable for the climate and season. Provide chairs or a bench where they can sit while waiting for Mass. Supply them with apt reading matter while they wait. Give them a treat once in a while, for an occasion, or for no occasion. Show that you really appreciate them. Give the servers a break. Giving the servers a break is, incidentally, one of the best ways of securing their loyalty for life, and likewise one of the most effective ways of winning recruits to the priesthood.

T. C. SIEKMANN

BOOK-REVIEW Selections

MORAL THEOLOGY, By John A. Mc Hugh O. P., and Charles J. Callan O. P. revised and enlarged by Edward P. Farrell, O.P., F. Wagner, Inc. Publishers, 1958. Volumes I and II. 1536 pp. $20.00

As one pages through these two volumes the impression gathered is excellent. Scholarly as befits the Dominican, the reader is treated to a good facsimile of the tones of Fr. Merkelback O.P., in the realm of Moral Theology in English dress. Then, too, the authors are to be complimented for retaining an approach to Moral that has suddenly become modern and acclaimed widely. In Europe at the present time several works have appeared based on the call of Christ to come follow Him. Christian life in all its splendor is studied in Moral from the more lenient obligation of the strict minimum to the heights of perfection. To the confessor is left the delicate task of making the necessary applications and adaptations to the individual case. Hence the confessor must know what is taught in manuals more casuistic in their presentation of the same subject. It seems to this reviewer that these two volumes by Fathers Mc Hugh and Callan are a happy combination of both approaches to Moral. In the section on Special Moral the authors stress the beauty of the virtues and point out the sins induced into the life of the Christian who has not sufficiently embraced that particular virtue. And all this is done in a practical fashion. On page 563 (vol. I) there is a chapter entitled **Sins Against Peace** wherein the question is treated, "Is it lawful to make war on another nation in order to bring to it the benefits of modern civilization?" Again, we find treated on p. 575 the question of preparation for future wars. Who would say that Moral is behind the times?

The revision kept steady pace with the theological precisions so characteristic of the addresses of our late Pope Pius XII. On p. 511 we find ample proofs for the licit use of Narcotics taken from a talk given by the Pope to the Society of Anaesthesiology. We liked the treatise on Justice as being very adequate and perhaps the best we have consulted in English. The chapter on Marriage is well done. It is perhaps here that we miss the causuistic solutions to many problems; some are passed over in silence. We looked for data on the obligation of the husband victim of the spouse intent on using a condom; also for the principles which govern surgical interventions in which the generative organs are concerned; for the rights of the victim of rape as to the expulsion of the seed; for tests for fertility and for appreciation of some new proposals in Caeserian sections, etc. All these would be more in the domain of Moral viewed more from the traditional angle.

The index leaves much to be desired. It is too reliant on the generic and does

not facilitate the use of the two volumes and by no means does it reveal the riches hidden therein. Under the word Marriage so much is contained that it hinders ready reference. We did not find the words drugs **artificial insemination, dying.** The vast amount of material on The Commandments deserves more minute analysis especially since they are treated not as such but as component parts of the Virtues.

All in all, **Moral Theology** impresses the reader by its depth of thought, so briefly, succinctly and precisely expressed. It edifies the scholar; it makes us all reflect on the problems of the moral domain in their entirety; it will spur the confessor to study the principles more profoundly and then seek the practical; perhaps these volumes will lead him to the casuist whom he will more intelligently apply because Moral Theology afforded him an appreciation of the more noble and the more generous. These volumes are a good investment on the part of any priest!

W. F. A.

CURE OF MIND AND OF SOUL, By Josef Goldbrunner, Pantheon. 127 pp. $2.75.

It is Father Goldbrunner's contention that religious education particularly that area covering a realization of the life of faith, can profit by a knowledge and application of many of the findings of depth psychology. This is so, he asserts, because basically they are both attempting to get at the core of the person and show him how existence can be taken hold of, how he is actuated, and how he can become an authentic person. It can be especially helpful, Father believes, insofar as it serves the personalistic view of man, embracing man in his depths and making it possible to summon the whole nature of man and bring it into relation with Christianity.

For example, there is the aim of the psychologist to strip the subject of all false "persona," that is an unreal picture of himself, to correct his false ideal and prejudices about the outside world, and to lead him to an ability to make personal decisions. He will not see the Gospel authentically while he is so mentally and emotionally burdened, Father points out, and cannot develop spiritually. Any opening up of the mind and any help given toward the maturing of the personality will have a fruitful influence on the development of faith. Furthermore, it will make him ready for his encounter with Christ and he will be able to make the important decision of acceptance.

Father Goldbrunner is greately concerned with the care of the individual soul. Today's trends toward "massification," he warns, make it urgent for the priest to prepare a personal gospel and to have a knowledge of the soul which will enable him to help people become authentic persons. The strong environment of unbelief in which we now live, he says, requires a pure, deep, and personal decision for endurance in the faith and a religious life nourished from the core of the person.

This is the third of Father Goldbrunner's books. As in **Holiness is Wholeness** and **Individuation,** each page is filled with fresh and important suggestions for spiritual development.

J. R. Lynch

THE LIGHT OF THE WORLD Vol. I, By Rev. Benedict Baur, O. S. B. 278 p. $4.75

Volume I of this series is Advent and the

Christmas Cycle. The other two volumes of the Easter Cycle and the Time after Pentecost. Archabbot Baur has revised the book in order to integrate the feast of the saints with the liturgical year. It is a book eminently adapted for spiritual reading and meditation, the Abbot's point for departure being that liturgical piety leads us most surely to a contemplation of Christ.

Since the most inspiring part of the liturgy are the Mass prayers, the author places much emphasis on the Sunday Masses, its prayers and liturgy, followed by meditations for each day of the week in which the practical value of the spirituality of Sunday's treasure is easily adaptable to the individual spiritual needs of the reader.

The book is definitely an aid to a better participation in the Eternal Sacrifice of Christ. Since religious in particular have their Mass and meditation very closely together, here the two are complimentary to each other in a more intense way than if the meditation is divorced from the particular Mass cycle. However the book is not only for religious but also helpful to lay people for private meditation.

K. H.

WHAT THINK YOU OF CHRIST? By William R. Bonniwell, O. P. Herder. 199 pp. $3.75.

Father Bonniwell helps us answer this question by a series of meditations which recall the basic teachings and personality of Christ. His method for each conference is to take an appropriate text from the Bible, mainly the New Testament, and tell the story of the events and personalities involved. In the telling he discusses the meaning regarding our religious instruction and spiritual betterment. Because he makes these stories alive and interesting there is no feeling of preachment There is instead a quiet, clear interpretation to meet contemporary needs.

The lessons to be drawn from the sufferings of Christ are particularly well put, with Father placing the emphasis on love of God. "To love God is our vocation," he says, "and the best way we can purify such love is to pursue the same road which the Son of God trod while on earth."

Above average on this subject matter, Father Bonniwells' book offers ample instructive and meditative material for the priest and the lay person.

J. R. Lynch

THE CHURCH'S YEAR OF GRACE, By Dr. Pius Parsch, Vol. 5 September, October, November. Liturgical Press. 432 pp. $2.75

In this fifth volume Dr. Parsch once again soberly and skillfully culls key liturgical concepts of each day of the months of September, October, and November to act as refined reflections of piety in the objective and sacramental sense of the word. He indicates moreover, for said three months, prime readings of Scripture which indeed prove useful in pointing up the concaterated whole of the backbone of the entire scope of the liturgy of worship.

The Common of the Saints is often erroneously viewed as a dispensable appendage to a weighty Missal. Dr. Parsch, however, enlivens Common Masses as a functional part of the symbolical pattern of the Church's Harvest Time with emphatic stress on the return of the divine King (p. 391) to rightful place in

the solidarity and economy of God's Kingdom. Thus Common of Saints has a proper function in the Missal and consequently in worship of the Triune God.

Clergy will find **The Church's year of Grace** a real and steady whet for their appetite for attaining union-in-love with Jesus, highest objective of priestly actions. The text analysis, theme of Holy Mass, underlying thoughts of the Divine Office, and Sunday meditations contain highlights revolving on three truths: (a) our faith rests upon the work of the Apostles; (b) we celebrate feasts not merely as occasions for prayer but for the purpose of becoming more virtuous; (c) every feast is a rung in the ladder of perfection.

G. D. Scafati

THE PUERTO RICANS, By Christopher Rand, Oxford U. 178 pp. $3.75

We often hear references made to Puerto Ricans who have settled in the larger cities such as New York and Chicago. Outside of these references we know little about them. In this book the reader will find that Christopher Rand presents enlightening, interesting, and unbiased reports about the 550,000 Puerto Rican people of New York.

The author visited the areas and homes in which these people live. Their slum living quarters, the food they eat, the clothes they wear, their ways and characteristics are well portrayed. He talked and discussed their problems with them. Social workers and others who work with the Puerto Ricans were interviewed. Even a period of time was spent in visiting Puerto Rico itself in order that he might learn more about these immigrants. After the reader has finished the book, he understands much better why these people have left their homeland to come to New York, how difficult it is for them to readjust their lives. and why they are often neglected and not accepted by the other citizens.

Ronald T. Zinkle, S. J.

SACRAMENTAL THEOLOGY, by Clarence McAuliffe S. J., B. Herder 457 pp. $6.00

In a way this book is unique. Both in America and abroad, the present-day trend in college and university textbooks of Catholic theology, in high-school religion books, and in elementary catechisms, is all towards making religious doctrine more palatable to the student by means of pleasing format pictures, colors, diagrams, and other pedagogical devices. Everything must be up to date, so it is said, and appealing to the eye. In other words, the attempt is being made to hide the rigid framework, the "dry bones," of Scholastic theology. The method has certain advantages; but sometimes, at least, it sacrifices accuracy and clarity of thought to student interest and attraction. Since there is not a little disagreement among the promoters of this "modern" method as to just how the objective is to be achieved, there is also much experiment going on in this field, leading to a certain amount of confusion and to some extremes.

This new college and university textbook entitled SACRAMENTAL THEOLOGY adheres rather strictly to the so-called old-fashioned scholastic method, syllogisms, and all the rest, with little care to cover up "dry bones," if there be any about. The procedure is quite uniform throughout the book. After a statement of the conclusion (or thesis),

there follow an introduction, explanation of terms, adversaries, dogmatic note, proof, objections, and comments. Students today may not be enthusiastic about this "intellectual" method, but they will find here a useful course in Sacramental theology with a good index. A competent professor, who need not necessarily agree with all the theological opinions expressed by the author in this book, can supply some of the life and verve that may be lacking in the text. He can also furnish some of the scriptural, patristic, conciliar, and historical doctrine omitted by the author.

It is just possible that this volume may start a trend back again to strict scholastic form, or something like it, in college theology books, but at present it stands almost alone. The reviewer, however, is of the opinion that a "middle way" must be found, a method lying somewhere between the two extremes. Perhpas Mr. Frank Sheed, who has recently received a doctorate in theology from Louvain University and has been called doctor popularis by some of his friends, could do the trick. His **Theology and Sanity, Theology for Beginners. Are** an indication that he could. Meanwhile if the reviewer should be appointed to teach sacramental theology in college, he would use as his textbook Father McAuliffe's Sacramental Theology and try to make it sparkle. There is nothing quite like it.

Augustine Klaas, S. J.

SHAPING THE CHRISTIAN MESSAGE edited by Gerard S. Sloyan. Macmillan Co., 327 pp. $5.50

These balanced essay selections in religious education do, in fact scrutinizingly aim at shaping the Christian message. While emphasis is placed on the vital need of liturgy and Scriptures for religious formation, the instructional aspect is closely bound up with everyday living. This is a scientific critical study of the methods, problems and issues of of catechetics as conducted in the schools, in the pulpit, in lecture halls, in inquiry classes and, not least of all, in the home.

The thirteen fully competent contributors have offered a unique addition to a field that has been certainly clamoring, in the English world at any rate, for a unified body of writing.

While ultimately intending to stress the "new catechetical movement" of the last fifty years, in the light of educational method problems, this study incorporates a most revealing historical perspective of religious education from early Christianity to modern times. Part one necessarily seeks to highlight the permanent values of the different periods in relation to the "theological monument" of catechetics. Let it suffice to say that we run the whole sweep of progressive development from the era of instruction "from the parents' hands" to the highly complex, detailed, absorbing and somewhat controversial catechetical method of Saint Sulpice in France. In between we cannot overlook the dominating influence of the well-ordered environment of the Middle Ages and the excessive belief in the magic of formulas and words during the penal days of England, divorced as these two periods were for the most part from organized preaching, scripture, and history. Nevertheless, it would be grossly unfair to appraise their respective catechetics without mentioning the permeating influence of community-living religious tradition and practice.—While analysis dominated

the first fifteen centuries of religious instruction, the great contribution of the "new catechetics" has been synthesis.

Part two evaluates the methodology in teaching doctrinal truths. After having explored the dubious prestige of environment, activity, argumentation and bio-sicio-psychic factors in the field of catechetics, Father Weigel, S. J., soundly weighs the foreseeable impact of the "living theology" and the scope of the "lay theology" movement is unfolded, and with it its vitality, its emphasis on the layman's function in the Mystical Body, its designed purpose to stress the ultimate vision of the total being in the light of present-day problems. The feasibility, the timeless, and the absolute need of a "scientific theology" course in the college curriculum is the recurrent answer to the dilemma of the ever-increasing non-Catholic enrollment in Catholic higher education.

Part three uncompromisingly airs the formation of catechists, and not least the catechetical training of the priesthood and its aspirants. It is a very sharp and seemingly justified observation demanding certain remedial steps, when it is stated that: "... a better catechetical training of priests is the most serious need of the catechetical situation in the United States at this time." This can only mean that it must start in the seminary with theology orientated in a pastoral direction. Other practical solutions suggested are: conferences and collaboration between theologians, catechists and parents; catechetical exhibitions and libraries. As for training lay catechists, who constitute a large portion (if not the absolute majority) of our teachers, and are destined to play even a greater role in the future, their formation should include (1) a systematic initiation into Christian doctrine, (2) methods of religious instruction, (3) Holy Scripture, (4) Liturgy, and (5) Church history. Lest the helpfulness of methodology be unduly exaggerated, interior growth remains the cornerstone of the formation of the young in accordance with the living message of Jesus Christ.

If it is in the interest of every lay person having anything to do with teaching religion to read this book, it would seem imperative for the priest vitally concerned with the fruitful exercise of his avowed pastoral ministry.

T. J. V.

SAINT HELENA AND THE TRUE CROSS, By Louis de Wohl, Farrar, Strauss, & Cudahy. 164 pp. $1.95.

Louis de Wohl was born in Berlin in 1903. At the age of six he wrote his first play, "Jesus of Nazareth." At seventeen he published his first novel, "Der Grosse Kampf." Nobody knows when or where he learned English, but everybody knows that he writes perfectly. He is the author of a score of books, the main one being, "The Quiet Light"—a life of St. Thomas Aquinas which he wrote in 1948 at the suggestion of the late Pope Pius XII. And now to the book: we have here the life of St. Helena, a British princess, the wife of Constantius Chlorus, and the mother of Emperor Constantine. In 324 she went to Palestine to pray at the places made sacred by the bodily presence of Jesus and there she took an active part in the finding of the Savior's Cross. The delightful details of this recovery are found in the present history. The Day of the Finding of the True Cross, May 21, is a calendar Feast of the Church.

J. L.

LETTERS

Dear Father:

I have friends in ---- .....The woman is Spanish, originally from ----. He is a Jew.

They fell in love while he was stationed in ----, and both defied their religion and parents, and married. After a period of years went by and four children had been born, the wife could no longer stand the anguish of wanting to get back to her Faith. So the husband was satisfied to marry her in the Catholic church, and have their children raised Catholic. The husband is a wonderful guy and has many Catholic friends, as he has his own kind. But when they went to see the priest, they were treated with rudeness, and their children referred to as bastards. If the husband had been treated with kindness and understanding by a priest who was really interested in souls turning to God, I'm sure that the husband would become a Catholic too, before too many years went by. Instead the priest sent two souls away feeling bitter and unhappy. And the children too are deprived of religion because of one man's lack of **real** love of God.

Why can't priests explain the need and appeal to people's sense of responsibility instead of acting belligerent and giving orders? We support missionaries to convert heathens. They attract converts through kindness, charity, and love. Why can't some of that zeal be extended to us who are even more exposed to the wiles of the devil?

We are torn between a spirit that is willing and flesh that is weak. We are more enlightened and responsible; so our despair is even greater. We are conscious of our lack and guilt.

There is so much need for God here among our own people, and our souls are starving. Religion is becoming too much a habit. God is becoming unreal to us.

We need instructions; sermons by eloquent speakers who love God and awaken that love in our hearts and our minds. We need unworldly shepherds who feel that any lonely bewildered soul, no matter how great a sinner, is worth trying to save. We need priests who will remove the callouses from our souls . . .

God bless you, Father. May you be one of the priests we sinners are so badly in need of.

H. F.

Dear Editor:

One of the startling, and perhaps we may even use the word "shocking" evidences of the distance between belief and realization is the emptiness of many Catholic Churches in the hours when services are not held. It would seem that our churches are in the same category to many as the churches of our separated brethren. Yet the tremendous fact is there—Jesus Christ, the Son of God dwells on our altars, and for one purpose, to have His abode among the sons of men. There may be many reasons, many excuses, some of them—perhaps excellent—in a natural way of looking at things, but we can not overlook that our churches are empty. Is there no way in which this can be corrected? Have we tried to do anything to make our people more Eucharist conscious?

The Claretian Fathers, in a revision of a pamphlet written by Father R. A. Garvey of Nebraska, have a solution which some will think impractical, while no doubt approving of its ideal. That solution is **Perpetual Adoration.** The organization of the parish into a group of perpetual Adorers. A very large parish isn't necessary, but a minimum of 250 families is required. The Blessed Sacrament is not exposed, but two candles are left burning, and a special section of the church for adorers is recommended. No one can deny that such a thing would immensely increase the spiritual life of the parish, and that is the reason why parishes primarily exist. But can it be done? The Claretian Fathers believe that it can. Further information on this can be had by writing to:

Rev. John J. Hampsch, C.M.F.
Claretville
Las Virgenes and Mulholland Drive
Calabasas, California

Dear Editor

We would appreciate it very much if you could place the following notice in your publication:

Saint Luke's Art Guild will hold its Gala Spring Exhibit in June 1959. The exhibit is open to all artists whose work reflects truth and beauty. A special theme award of $100 will be given for the selected work of art.

The work submitted may be in any medium by a professional or amateur artist anywhere in the world.

Details of the program may be obtained may writing to:

Joan F. Eagle
157-15 14th Ave.
Beechhurst 57, L. I., N. Y.

MORALS and MONEY

BY A. HULME, D.D., L.C.L.

Before becoming a priest the author was a banker and he studied this subject for his doctorate in Theology. The purpose of his book is to stress right ideas on this human activity in the light of the great Encyclicals and revealed doctrine. Without being dogmatic in its conclusions, it is a worthwhile study in finance and modern problems arising from it. The book moreover introduces an amount of Catholic teaching and thus bridges the gap between the workaday world and the Church's exhortations to Christian living; and in so doing it will dispose those outside the Church who read it to see that the Church is indeed a living Church, with a concern for all the cares of God's children. 174 pp. $2.50

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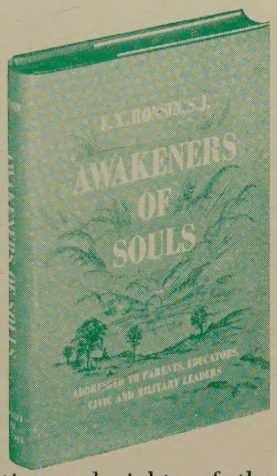
INSPIRING BOOK FOR EDUCATORS AND LEADERS

AWAKENERS OF SOULS

BY FRANCIS X. RONSIN, S.J.



Following his best seller, *To Govern, Is To Love,* now in the hands of more than one-third of the Religious Superiors of the entire world, the admirers of Father Ronsin's forward-looking views will welcome his entrance into the social education field. No longer restricting his comments to religious superiors, the author presents a heart-searching study on the duties of husbands and wives towards one another, the essentials of a Christian home, the responsibilities of all in charge of normal or underprivileged children, the general's relationship to his men, the factory owner to his workers and the mutual obligations of friendship. The beautiful treatment of the different ages touches with gentle tenderness on the duties and rights of the aged, and the tremendous possibilities for good open to many who desire to help others in every generation.

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